#  LGE PHILOSOPHICAL Ema, zin armo mive <br>  

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The Law of Deterioration as Applied to
Sprituar ricenomera, with Suggestions Sptriwar rhenomena, with Suggestions
for the Aholition of Public Dark Cireles. A Paper by Hr. Jno. N. Farmer, Editor of
the Psychologieal Levien, Reall Before the Menbers of the Central Association of
Spiritualists, 35 Great Russell street, June One of the most hopeful ann chering signs
of the times in connetion with Spiritualism is the desire, growing year by year more and
more appatent, to bring our ourts and our
theories to the tribunal of sober common sense. It is bing recognized that the only
attitudet oward the subjeet capabe of stand
ing the test of time is one on which shrewd discrimination and sound juldement are brought to bear. Facts must be keenly sift-
ed and a cool ubbised judguent exercised
in dealing with the theories which they seem
to which one ang thought, too, that the elonds the move anent during the past few years
thave not ben altogether devoid of benefit,
have inasmuch as they exercised a salutary infln-
ence in cansing us to look more closesy into our means ana methods of investigation. and still harder to apply, but on that very
acceunt hey have probably not eeen the less
effeetual. Our faets, however, have not suc. cumbed to the assaults made upon them;
these, as anay are able to testify, cannot be
taken from us. It on the thesen as many are abe to testify, cannot it on the other hand, the
course of events has caused us to modify our theories, or change oarmethods of investiga-
tion, in that case the diseipline, severe
though it may have heen, was needed though it may have heen, was needed-else
why any change at all? As a matter of fact
we must not gramble if oceasionally we have We must not gramble if oceasionally we have
to retraee our staps. Physieal science has
before now had to reconsider its methods and verdicts, and may have to do so again, and
there is no reason to suppose that spiritual
ism will prove any exception to the generai inm will prove any exception to the generai
rume, and jum al at once into abolute
truth Siritual phenomena have not stood rule, and jump all at once into absolute
trath. Spiritual phenomena have not stodi
their ground by being offered op on the shrine of eredulity and superstition, hut only
so far as their basis was estalished by
stern and rigid contormits to thidet
 reason and an untilinehing honesty of pur-
pose shown on the part of those who songht
them. Just in the ratio that Spiritualsts
the have adopted these methods has the move-
ment gained ground and become aeceptable
to earnest seevers at oe earnest seekors after truth, The progress,
has beent slom atone time scerely apprent,
thether ssemingly retrograde; nevertheless at others semingly retrograde; nevertheless,
it has been buree Adooting this method,
matrels and wonders may become conspich ous only by their absence; the worthies of
the past may no more return to spout their ad grammar and worse sense; but we shal
t least have the genuine satisfaction knowing that the facts we are able to presen
to the world are so many solid and reliabl daditions to the ecieinuet which deals with (1) Man as a spiritual being; (2) the existence of
a spiritual world, and (3) the duality aud the a spinituat worlit,
It is in this spirit that I desire to dray atthan any other, is caling for attention. It scope is but partially indicated in the title
have given to this paper, for it is intimately



 Spititualism as a seience is yet youg, and
notwithstanding mueh that is frivolous, re pulsive and disileartening, there is, as I have
aid, a solid substratum of undeniable fact Which have been elicited in the same way as , therefore, I think, a mafter for congratumistakes and exaggerations- unavoidable
with those who are seeking in what are
practically untried paths-there remains so much to us of sterling value. No other
branch of fuman knowledgeand inquiry has, at a corresponding period of its career, beenn
able to exhibit such a clean bill of health
nat appointments in our researeh, if many of our
conclusions have been unsatisfactory, and conclusions have been unsatisfactory, and
our methosis of inquiry nadequate, thessare are
but the natural outcome of an exploration Which only begins where physieal seience
ends. Whil almitting tilis. fowever, 1 take it for granted that we are all agreed on the
necesity of ato nce making gackwart treke
whhen once such a course is shown to be necessary,
Such a reconsideration of method, it ap-
pears to me, is aparently essentially neeess pears to me, is apparently essentially neees
sary with regard to the lines of investiga
tivn adonted in circles to which the pubili tion adopted in eircles to which the publi
are not only admitted, but in many easee
counselled to go, in order to satisfy thei cariosity, reasonable or otherwise, as to th
truth of Sinituallsm. it is notorious that
large percentage of the exposuros, real o alleged, whel have taken place in this coun
try
have arisen out of of these circtes. or circte conducted on the same lines. It io harily
therefore, beyond the bours of trut to as
sume that in some way or other, the condi
 America, where for every one cirele of th
cind existent here tery or twenty may
counted, exposures are far mote frequen ndeel, so rampant has fratud and impostui peligent spiritualists have been forced to to tored and take publie action with regard to this ques
tion. Fer, save those who lave constantil
and diligently read the American periodicals can form any conception of the extent t movement acros the Atlantic. To its eredi
be it said, the ReLGIO-PHLLLosprical Jour
rat, of Chieago, so ably editell and manage vat, of Chieago, so ably edited and manage
by Colonel Bund, has, for many years, in
ariably and unhesitatingly discountenance any temporizing in the matter, I wish th
same coold be reocred of all its contempor same coum be recorded of an its contempor
aries. In some eases, , owerer the attititu
adopted las, 1 ame afrain, led the outsid
worle to thims that the tra, if not activel World to think that the frand, if not actively
countenaneed and supported, has at least
ben winked at. Whatever may be the cause leading to such action a grievous mistak of these fraudulent manifostations will in
any way hurt the cause of spiritualism. Fa-
more harm has been done by resorting t weak and foolish exceuses under the plea tha
mediums must be defended at all hazard
piritualism indeed ocenpies an ignoble an mediums must be defended at al nazards
Spiritulism indeedo ocepies an ignoble and
humiliating position if forced to such shift as this, and in such a case we may just a
well rrite its epitaph to-dayas a year hence
yet this is the position to which we are often et this is the position to which we are ofte
riven through public seances as now ton
neted. Is it not possible that a knowledg the press and the public weneraly toward the whole subject? They have seen instance witaui and eyes openi-ry, for the mattor of of tha
with them haff closed-either explained awas na most senseless manner, or altogethe f duty lay in a protest a against such imposi
tion. If we have fradulent medium in our anks it is our duty to get rid
remain silent is to abet the evil.
No one more than myself recognizes th mediums, They cannot, however, suffor from
a vigorous denunciation of fraud. it be cause I recognize so fully our duties in thi
respect that plead sowarmy for a ehang
in the methods of inquiry into which we hav allowe methods of inquiry into which we hav
allonif; and it it iny firm
convioun that true mediums, above al onvietion that true mediums, aboye al
others, will benefinost trom sueh a change
would tain believe that thes will he amon he first to recognize and admit the need, in their own
making.
he genbral reselis of puble dark ch
Having thas introdiced the sabjeet, 1 otter

1. That public aark cueces have don Spiritualism in the eyes of investigators an It is, it generally.
It is, I think, an open question whethe of the phenomena by what has taken plac


CHICAGO, AUGUST 5, 1882.




 and stitcking plaster" method of innestiga-
tion care intoriously ineffective. In very
fow case is the desired end attained even
after prolonged experience, while irreparable after prolonged experience, while irreparable
harm is worked in the pablic.estimation
against Spiritualism generally by reason of against Spiritualism generally by reason of
its verdici on what really is no fair repre-
sontation of the subject, but whinh, never-
theless, is the only phase brought to their theless, is the only phase brought to their
notiee. The very firstessentials of accurate
observation, and of eandor and honesty, are wanting. In the absence of light or in the
seecrusion of the medium from view, it is
hardyy to be expected that the doubter will believe that phenomena which do take place,
or forms that appear, are no either the
work of, or the medium himseff, ,in spite of Work of, or the medirm himself, in spite or
denials to the contrary. Naturally, he prethongh he mayd have carefully searehed the
thremisises and assisted in seuring and bindremises and assisted in securngy and To his
ing the medium with his orn hands. The whole thing appears more or less




 be illogical, but so it is. They are there, ani
the best mnst be made of then. They Io not
arise through a mistrust of the medium; it is rather the conditions that are to blame
and I do not dobt there are many who it disely the same predicament.
Let me pas, howerer to higher ronud.
Are these darks scances at an like the ideal which mayy of us have in view when We seek
can hours communion with the dead." This reards of, in the main, private seances-in
the family circe, where Spiritualism is seen
its best wo is so great that one might almost be ex ection with the ther. Of course, no well
nformed inquirer expects in a public circle the sanctity and holy sense of communion
Whinh we naturaly and rightly look for in
private. but were the same rules observed as ar as practicable in the one case as save gen
erally obtained in the other in bygone days here would not be such a widely differen
esult. e-acting upon the other. It is hardyy sur
orising that at the old generation of medi-
ms- those who remember the early prising that as the old generations of medi-
hise -those who remember the earry days of
he movement- pass away, those that succeed hem should tend more and more to follow
he same lines as have been presentedto them
public seances. ne pablic estances.
pubuc diak circ
COnBidering all ts pornt or view. Considering ail this, are we not bound to the idea of departed friends coming in such
questionableg guise and under such apparent
ly conjurer's show conditions, have much y conjurer's show conditions, have much
of reason in their criticism? Let us look at
he matter fairly and squarely and consider The question for a moment with the cyses of
an outsider going for the irst time to an ordinary pablic circle. In doing so we may rerom various reasons, have given way to ma-
tare knowledge. And mature knowledge it may be arg ced, will work the cure in otther
cases, but
who have pdssed the Rubicon anded surmount the d the diffeltities in the way of a right and ally meanstand ing, are what spiritualism re- units to hun-
dreds oho have fared very differtly and re-
tired either in disgust or despait To return to the typieal case before us. An nquirer wishes to see something of spiritual
phenomena, of which he has heard much,
and perhaps read a little. He is drawn to the subject, as many are, by a desire to learn
something of those loved oues who have pass-
ed out of his life leaving behind nothin
 a weary and aehing roias He yearas tor
knowlege where fatith has faited, notwith-
standing the sure and certain hop of a joymonstrable fact, that the grave does not hold
within its compass the brightest, and hest, within its compass the brightest, and best,
zand dearest Hopes this kinu, A Apecelative
belief in in imortality tails to satisy his souls deenest need- he requires palpable demon-
stration by well attested facts, and a real and iving communion with those who have eass-
ed beyond the bondit of time. This he has
reail, or been told, Spiritualism supplies, and


and iten been describet, a veritable witelies
rolic. Everything said and done remind
im of him of a rery second-rate Punchi rama Judy
show, with a heavy man and conic busies
thrown in. What can he think of it? How did you or I regard the interminable small
talk ball platitudes, and weath rery weak




But, it may be argued, such an oue has no
been ropery a avisised if he goes to a publi ications from his own friends, Perhaps not reeiving preparatory warning or counsel,
and Spiritulasmis judger by what thay see
of it under the only circumstances open to them. And even suppose he does try in his
own house the pattern method of investigat itn set before him is closely followed in a
its ojectionale detais , only to end with
imilar resulth. The darkness, calinet, ind other paraphernalia are imitated, and the
private erime get infested witha low orner
of intelligence, with at the consequent de-


 relater how at irst ie treapd he suafect wo it
rinithe, urt was evenally peruamit
with the rest of the fanily. I curimie in MI mamer was that of a boy full of fun;
 ell that if anything happened I would puta
stop to it: something
poweriess to prevent it. The taben, but tegan to Slow signs of life and vigor, and suddenl,
rose oft the grome, and steadily rased itsel
in the air, yitil we had to stand to reach it
 ware put to inteligend anty, quve a austions whier of test
communications to persons present.... We had communieations whieh proved conclusive-
ly, my mind, that the spirit of my mother
had reaily returned to us. Then I began to realize how mistaken-how utterly empty
and unsiritual hat been my past ilfe, and
i felt a pleasure indeseribable in knowing beyond a doubt that those who had passed
from earth could return again and pore the
immortality of the soul. In the quietness of our family circle, only broken by the admis
sion of friends to wintess the marrellous
manifestations, we enjoyed to the full exten our commumion with the souls of the depart-
ed; and many are the hapyy hours I bave
spent in this way... A few months afterour first seance stronger phamomena graduauly
develonact developed... We gaaly obtained materianz-
ations, not as we generally obtain them now
-with a cabinet or farkened chamber-but in the monlight, while we all sat round the
table; and, generally, the fifure of my deeeased mother appeared, radiant and transcend
entry beautiful, and tplease mark what fol enwy beauing, and please mark what
lows looking more as we imagine a spirit to
be than any 1 have seen since, and they are be than any I have seen since, and they are
not a feww I was induced to sit in the tark
for manifestation by a frimo of mine, who
had beine to a seas by yin, and who gave a wonderful neconit
um,
what haid taken place. Ater I did this the
really spiritual seances we had been laxing seamed to leave us, and in their stead we ot-
sained the rough, physical phenomena so This, to my certain knowledge, is not a
isolated instance; there are many cases on has very materially yattered whep a a change
from lighit to dark circles has been made. It is also instructive to compare the presen
state of affairs with those curreut in the ear days of the movement before the imnovatio ot cabmets and totar arkness, tis diment
to say when these practices first began to find
favor. Waite periocted, by the Dabavenpart Brothersc, they
weing the frst I can trace as having use beitig the first I can trace as having used
cabints. The tranition fom a modifed
light to total darkness is not so difficult to account for, but I Io not think I need trouble
about it now. Suficeit to say that it was in
many ways an evil day when Spiritualistsen many ways an evil day when Spiritualistsen-
courged either; they yrardy hnew the danger
to which they, unwittingly no doutt, exposed Spiritualism as a pubico novement or they
would have slinned both at they rwould have avoided a pestilence. For the sake of curios-
ity Ihave reeatily gone through afle of the
cartier volumes of the Spiritul yo and taking, say one humdred seances, I have
found it ithinctly statedin ninety cases that
the light was gon, either of twiilitht, moon-

 nil he other five took place in the dark, Aas
in tadane Ishall quote,
addition to twilight, or moonlight, or both, Gas zind candles, or the firelight were als,
tilized, so that no cause of complaint as to
 ery different to something Thave witnessed
revinite ant years where, in addition to every
crany through which a ray on ght could come being blocked, the atmos
 And then it was expected that spirits with
any frode of self-repect woul ceme and
isit that seance? I mentaly myselt that I was not a spinit out of the
form, and expectel to endur sueh indigni-
fien, To tias, To return, howerer, The statistice
have quoted dhow that god light, free ventil-
ation, and medium in fill vies were the rule, and the contrary the exeeptom. Now for a
ample seance or two, which I wil make hort as practicable, quoting essential points
onf. IWil quote oue with Mr. IMomand
ne with Mrs. Marshall, selfeted at random.
 with other mediums such as Mr, Squires,
Irs. Jeacken, D. Redman, ete. I ill take
Ir. Home first. The record is ay Mr. Bank Whoc tono fides is attested by the editore,
om of whom was also present at the sanee
in quetion. He says:The circle consisted of seven versens ant


 n our forhieads, A large bell was ruag be
ow the talue, and was then taken from the
naul of the lonstess of the evening
 the tathe. The accordion palayed the nowt
beautiful musie in the hand of Mr. Home, and also while suspended alone, as was ver
fied br one of the circle, under the tabel
was the largest accordion I ever saw; and on id was helh by Mr. Home in one band, the
other hand benh, as those of all present, on ime to time in reply to questions put, ete wuring all these phenomena six way lights
ware burning in the rom. It was then inti-
nated by raps that the lights wert to be put out, and the table moved into the window. ed with the street tas, and enough to enathe
us to distincty distinguish objects in the
room, each other's faces, ete. The curtain was drawn back, not by any one present, an
hhe bind similarly pulled up and down, an the light thus regulated. The aceordion again he air It toucted my forehead in passiug.
then saw the table-corer moved by some hing under it, and having the shape and ac-
ion of ingers $\operatorname{In} \mathrm{a}$ few minutes X and both distinctly twice saw, as did every yone else
present, hayd iike that of a dark malatto
woman's rise up to the level of the table in the open unoccupied space between the table
and the window, and take upa pencil laid on
a piece of paper and draw on it what aftervards we found to be a leat and an eagle's
head. I am most positive, and so is X., that his hand belongesd to no ane in the trom,
nond that it could not by aiy possibility so be The other example runs as follows:-
"I was asked by f friend to accompany hin
to Irs. Marshalls rooms... We found her sitting with two ladies. We joined the circle,
and it was atterwards inereased by the ad
ition of two gentlemen. The table we were to tochent onen. the lege, and the moveds,
loud and varied and intelligent, were again Gud and varied and intelligent, were again
repeated vowards the if of the evening
ve asked if the hands could be slowin. we askedir the hands eould be showni. We
were paced in a cerele;and we oceupied wo
thrd tho the the one hird wasby direction eft onen for the hand to appear. The gentle
man at the point neares the han felt ti
touching him, paeing the bell which wasput nt the floor on his knee and at last Idstinct Iy saw a luminous boiy like the back of a
hand on the horizon of the tabbe, The rom
had the mixed light af a sumer's evening
and the reflected These narratives, as I have said, were se
Ieted at random, and although they do not
relate the most yond which took pacee throngh the mediums in
question, there being many more starthing ron which I coulang mane chy more, yet starthan cry apt mlustrations for comparison.
the firt place, hte conditions are rathor be-
low than above the representative Conditions elate to what may be termed pubne seance with a mixed company, and are therefore ape points of difference? Aro they not very
apdent to any one familiar with the publi
arce of today? There seems int nly yone asswert to the quere seems, inden as to which
is to be preferred. is to be preferred.

## - Progression. $\quad$ gy. y. cose

 Mearat that wid is to spintuahist, and































 vorks; not the suceess, but the effort; not th
 or power so mightedge gained by love

 reat mistake? Spiritualist





 It Spiritualists would but eareftuly eonisid
 eewsupprs, fower poveryty-striesen 1eeturer















 $\underset{\substack{\text { growily } \\ \text { Brokity, }}}{ }$ $\qquad$


































 And now, Mir. Editor, may we wot moralizz
An this to divantage, mast we not, for the beafit of the ranse that we are constrainei






 valgment," the closing words being, "the
time wil eome when my voices shall be again













































 wif works ieed interproters, and in ime




















 was laid.- $\frac{\text { Inter } \text { Ocean. }}{\text { AIf. S. Hutclinsen. }}$

A Detailed Statenent of the Cit
His Death.

"So far, need searely say, I have hat a are silithle time to remainhlire phere there


 hink, eertain memorandat that It ineent ialis set








 The story of Saltaire-A Wise Example.




















 commony yexisting between thess two classes.








Southars $\overline{\text { itife is an appendix to his heart.- }}$
 First keep thyself in panee, and then shat
tion be able to pacily others.-
Sempis. Our greatest glory i i not in never faling, A tem is not plished without rubbing,
no
nese.
a man perfectell without trials.--Chiz



[^0]Goman mat the Sunselwhe.

heayen.











 ry 7 . Davis, At the hime of its iesse, Epe
Sarent wrote respeeting it most apropri
atey thus. "Wh have had the mature thoughts of a
clear headed, trong hearted woman, whose intuitions havequand thearier eorromoration in
the phenomenal futs of Spirtrallism and in he twtimony of the lighest clairvozance,
. Whan wetun tron the views of Hariop
 Mat history tovarit which the thought of ceurreuces, it is like going out trom a ehat
nal wasint a paraulse fullof all terestrial chatims, with an atuosphere pure ani
bracius where tie sumpline hedt on the very
heart he peace which pasethan mo ing and hife becomes a prayer of gratitude
toit tive."
ifter firs considering those theologica ters of teath which have produced
wetchedness, Mrs. Davis proceeds: "he will tura from these erroneous, on chauges in their real beauty, grameur an
aguileanee. We will seek truta, not in the
 ure, We will inquire of the plaut, the an
mat, hature ef man, mand of the golden spheres be
ooud whelimgels inhatit, and dee what ans er they will hring to
 cealiy we have turued oursedves oud anpetite
oy alowing orinary mulles and and
to holi sway over the higher facultes of ou ature. Intellectually we cultivate a fever-
Ih restlessness which we denominate $\%$ sa Tivity, and under its impelling foree we go
riving through colleges and books and forign countries, forgetting that vast librarie re locked up, in the laprinth of our ow
onls with volumes more elaborate and com sonk, with yolumes more elaborate and com-
prehenive and banutituthan were ver writ-
ten- ninmindful that wild Sierras and soft. en-minmindful that wild Sierras and soft
tatian skies and surging IMediteranean
mi elouid-capped Argine peads, are but Gaint refiex of a gorgeous inner worla which
the outer bodily temple doth but conceal and
 ince emerged, all unconscious thatio Divint
isits in the deep sanctuary of our being, wait
 are withered spirits, and fill our whole na
purity, karmony and and love! sacred blis
But野 a gratofur recoginition of this interior lif Te are beginning to experience more an raltations during which whole seas of hith
hiden wisdom seem struck out of the cock in which we are imbedded, and swiftly
surge before our startled vision. The angel yord is bending low to bless us with a bap
ism of strength and aspiration, that thereb phere which invests ail things with the glov
of inspirtion. The world no longer seems "A fletithg ghow ger mare ilusion given,"
bit a ghorious sphere of actual, earnest, su-
ime endeavor. We no longer dawde awa cistence in preparing to die, but we maa
eaty to ilie the larggst, truest, purest live Whe the future no dreal; butthe eternal pres. ur worthiest and noblest aims." But soon earthly life is orer, and the bod
aiid away forever. Our author asked an - WHT IS DETTH?
chat, but a mere circumstance in am endes oa far country, less than the rupture of
riendship's ties, less than the horror of phy eal distress, which you, my friend, have of of sand to awake in a garden of coses, would he thin hatural denarture of the spirit from
 culd have the full benefif of a life the spiri hen would the body fall off like a worn on resh-borns vigor on immornartal youth, woul oail joyousty butter hom
"We have seen that, by the means of th
ody, the soul is enabled to start on its eter natpilgrimage as ar individualizad entity, thad water of a locomotive sonon dominate
then once evine and the through the so the pencirit of the hien once evolved through the ageacy tits con
oyd, dominates that hon and ant its
initants. Holding this absonte sway, the numost nature, the spirit, elothes itself wit
spiritual body or soul, which is now inter

book Revicws.
 the gosper. or Latw, wy s. . Stewart, of ban I ame esperiant iteterested in this book for
he gool It tink it eapable of accomplishing a goond think it capable or accomplishing
a cining those wha are in a tranition be
wen ortholoxy and the living truth It con
 God, Sin aud the Atomement, Satain or the Jesus, Prerestination and Scientific Neeessi-
ty, Immortality, and the Gospel of Law. I wish to refer you and your readers parti
eularly to the diseourse on Immortality,
which is especially valuable from a which is especialy yaluable from a n nitarian
clergyan of an Independentcongreational
Society, for his bold assertion that Societt, for his bold assertion that "The or
dinary prof advanced by the church is of no
value whatever" and again, "There is no

 with science. a hope is in perfect ennitistenc.
unverse has at last reached consciousness in in man. I can not imagine any loss of thiat
consciousaess that wold not be attep thath
ward. Have we come so far for nothing? Has ward. Have we come so far for nothing: Has
the niverse struggled so long, and las
produced a Shakespeare's hought and a moth er's love only to lose them?", Arain he de
clares: It is perfeetly rational, too, that in
telligent men should believe in immortality,' and among his reasons he givest "We have not
had haff a chance to try ourselves here.
deep life we feel ought to last. Something in deep life we feel oght to last. Something in
tiis universe has created our hope and aspir
ation and eraving suggest a possibiity of satisfac
tion The the unversa has caused the fins on
the fish ania the claws on the lobster; but our hope and cravigg for larger life, which
onviroment has eause to lave no na
tive element? Is thare no infinite ocean ot
 conclusion:" "But it is something to know
that true science has no negation conerning
any hooe that lies beyond he he material. It
may not aflim, because sucha life is beyond
 not been edacated to believe it" weither
dose he gotexteral nature the tree and
the buttor to modern Syinitualism, umless these word
to med include it: "The fact that there have been
very strange manifestations to some men is no absolute proof. Some
not prove immortal life."
Mr. Stewart demands absolute proof of im. sueh proot, throwing aside bible, clurech, nat
ture, intuitions, hopes or asprations, but trusts in science heeause we have no nega-
tions, even if we cau not find affrmations. here no proot tin any of these? Is there no
absolute proof of immortality? Is it inceapa-
De of proof absolute? tite







ST, Nicsions. (The Century Co, New York,





 this number iras taken up the subject and lit
stories ald artices deal with persons and
things all over the world.




 a-Brac. This is the first Mitisumer Holiday
Number under the new nane anit malits
stroug appeal to popular favor, both with the stroug appeal to popular faver, both with the
excellence of it illatrations amd the inter-
est of its text. The Eclecruc Mag ange. (E. R. Peltom, Xew
York.) Contents: The Faithis of the Worla;


 number are eng.
 ofice of the "Hygeian Home" M. Augusta
Fairchild, M. D, Hoprietor It is deved to
inocint medication and Hygienic Living. innocent medieation and Hygienic Living.
THE SEAson. The nternational News Co,
New York.) An illustrated magazime containNing the newest Paris Fasthing and desigus in
Fancy-work, Needlewort, Enbord Ocr Lityle OxEs and the Nursery. (The
Russell Publishing Co, Boston.) As usual Russen Publishing Co, Boston.) As usual
this number is filled with prety tories and
illustrations for the youngest readers.
 the Spe., A monthy magazime devoted to
tors.
Pyscusche Sterex. (Oswald mutze, Leip-
zig, Gernany.) This montilly magazine is
ably edited and published in the interest of ably edited and pubished in the interest
Spiritualism.
Tife STcoem's Jourval. (Andrew J. Graham, New York.) This magazine is devoted
to Phonography, Music, Hygiene, Philology,
Bibliography, ete.
 A. Naytre. (Macmillan \& Co., New York.)
 BARLOW'S INDIGO RLUUE:

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## SPIRITUALISM.



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 MESS.M.C.EETHSNER T1 no shiminex striet. cmicaco





## DR. SOMERS'

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 PARTURITION WITHOUT PAIN.



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THE SPIRITULL IIARP Ohoir, Congregation or Social Circolo.


 JUDE WAITES HISTORY
the christlian religion


TRANSCENDENTAL PHYSICS.
An Accountof ofzzerimental Investiga


 rrassated from the German, with a Pre. fice and Appendix,






 by jomn c. bundy.





special notices.








## vetice to stescribers.

Subserviptions not paid in adrance
 or sutility, do not teep puid in ard-
vance, the crevelityystentst for the pres-
 taver on the pret of the Pubisher, us
the terims are PAYMENT IN ADvance.

## The Evolution of Truth and th ittening it.

What is tructa? This is a question that is now and hasbeen for an indeanite period in
the past agitaing the fertile minds of thase

 Triaian is saperior in wisdom to the antiro-
poii apes. Paye are gearally regarded with agreat degre of awe, bordering on renera-
tion, and some in their Hind admination, like the Zani Indians, ascribe to them more than mertal power, and think they ane alieed

 simply the prodede of tice strongly congealed
and Xenophanes candidy aserted that the and Xenophanes candidy asserted that the
earth had no bottom, and Apollonius saiit tittract ta night, Others, equally as learned, elaimed that the earth was in the form of a parallelogram, and that the arched sky was
simply a stone wall-ot course made by God! The ancient scientists twe reare of some at their consummate imbecility, and the they arrived after a thorough and exhaustive course of deductive reasoning. The distinguighed scientist of olden times, the ven-
erable Moses of bulrush fame, ascribed the direct creation of the heavens and earth to
God, he accomplishing the magnificent feat God, he accomplishing the magnificent feat
in defiance of the laws of evolution as set in defiance of the laws of evolution as set
forth by Huxley and Darwin, in little less forth by Huxiey and Darwin, in little less
than a week, and establishing at the time in
Eden a zoological garden far surpassing that of London in point of numbers, as it con tained a specimen of all the animals now in existence or that ever existed in the past
Though a leading man of his age he had no Though a leading man of his age he hat elo scope, and no scientifie knowledge whatever,
yet he fabricated a history of creation as fabulous as the manations of Barom Mun chausen, and which has boen accepted as
gospel truth for hundreds of years. Yarious ambitious divines, however, have tried to improve the system of Moses, by ignoring the
literal week, and substituting therefor sis vast periods of time
and lead humanity to a higher and grander and lead humanity to a higher and grander
plane of observation, butthey do so very slowIy if it be true that nearly all modern discov eries had their counterparts in the remote past, as set torth by Wendell Phillips in hi
celebrated lecture on "The Lost Arts". celebrated lecture on "The Lost Arts" H
claims that in the ancient city of Pompei which was inundated with ashes and lava 1800 years ago, a building has been excavated
in whieh 'there was ground glass, window glass, eut glass and colored glass of every
variety" (he don't mention whiskey buttles) showing a high degree of progress on the part of the people, equal, if not superior, to the mostskhlifulartizan in that important branch
of industry at the present time. The mistake of industry at the present time. The mistakes
of efientists are more numerous probaby of scientists are more nimerous probabl
than their presentations of grand troths to which they have to contend. As yet they hav not fuly established the correct distance of
the sun from the earth, some giving it at $9 \overline{\mathrm{a}}$ the sun from the earth, some giving it at $9 \overline{0}$,
000000 of milos, while others put it at 93,000
000 So lone tower, as it transmits to
earth the usual quantum of heat, puny mort-
als will not complain to any great extent at the differenee of opinion in reference to its
exact distance from no, or cavil with the enthusiastie scientist who exelaims: "The sun hover hight in our atmosphere, its rese for ize and radiate ifte, andinthe, its rays focal-
the buring coat, the flying bird, the ghant, the buruing eoal, the flying bird, the glariug
hyhtuing, the blooming flower, the rushing cogine, the roating catuact rad the patter-
ing rain, we sea only the vaict manifes tions of this one energizing foree anising
from suabeams"' To the devout Christan sueh lauguage would bo saerilegious,
aseribing that as the peeuiar haviwork ropamophic God.
If is an established fact that scientists and beligs simply searehers after truth; and often zot so much, perhaps, to aneliorate the con-
dition of makind, as to emich themselves.
Singer inventeil the seving machine; had he Singer inventel the sewing machine; had
placed it within thereach of every poor sewing girl toiling for a miserable pittance, he stead of being an abject pauper in spirit life
-a genuine mendicaut-he would have been ushered into the spiritual realms as one of spiritually wealthy, sigger was a cosmopol-
itan miser, a miser to that extent, we mean, in milanthrophic resolves, for all thet he ever vauts of his own selfish nature, that they
never ventured into the light to aid and bless mankind.
"What is truth?" has been, and will conGinue to be, the puzzing question. This is an
age of impostors, frauds, charlatans, eoruter-
feiters and mountebanke, who cast a perplexing slade of doubt vers our food, art, cecience
and religion. They are even found in pulpits expounding in eloqueat, chaste language the
word of Goul; their countenances have a reverential aspeet; their eyes a divine expression;
their featuresglow with araliance that make them heavenly in appearanee; their voiees are
musical and sweet, and so thrilingly intoned that sinners are made to tremble, as they pro-
mulgate the graud truths of the gospel; their pathos and love, and when uttered, angels
are supnoed to listen. Notwithstanding all this they are, many of them, reeking with
corruption, full of all mamer of uncleanliness and sooner or later are exposed as set
forth from time to time, in our daily papers. ciremuremedted and overcome. The Cardifi
Giant made in Chicato in 1568, and subsequently buried at Cardiff, X. Yo, was a
masterpiece of workmanslig, a perplesing masterpiece of workmanslip, a perplezing
puzzle to distinguishef savans, and the most complete begus materialization of the rare
fossil remainsof a now extinct raee of giants that was ever presented to the world for
recoguition and eniorsement. It was the intention of Mr. Hull, the original inventor
of the scheme, to represent a "man who laid down and died, "but as he entertained
doubts as to the universal acceptation of the fossil-man theory, it was decided to produ an image that might pass for an ancien
statue," Edward Salle, a German; and man by the name of Markham, an American, were willing as well as skillful instruments
in the hands of the artful and sagacious Hull, to complete a gigantic fraud, which it was ardently hoped would be accepted as a
wonderful fossil. The pores of the skin were suceesfully imitated by bringing into requi-
sition hammers faeed with needles, geving sition hammers faced with needles, giving
the peauliar "goose flest"" expression whieh pazzled so many. After weeks of arduons mate skill, the job was completed, and taking a circuitous route, after the lapse of con-
siderable time, it founl a peaceful and quiet burial place at Cardiff, X. Y., where it remained about one year before it was thought
proper to disinter it. When ushered into public notice, it created a perfect whirlwind of excitement and interest throughout the
country. Ralph Walio Emerson, wlose name stands enshrined in every American heart, and who hasdone so much to enrich, beautify, as he gazed upon the monstrous "fossil giant," pronounced it "boyond his depth and
undoubtedy ancient". Illustrious sage of Concord! he could comprehend the meaning of an intricate abstract idea, but the carved
image designed to represent a primeval giant, misled him. Eminent medical men
and scientists swallowed the hoax with the its fool maing gusto liata young ora does its fool. Dr. Boynton, of Syracuse, decided
it to be a statue made some three hundred years ago by the Jesuit Fathers, and at once
offered $\$ 10,000$ for it. A threesourth inter est was sold in the statue for $\$ 30,000$. Final y the fraud was disclosed, and the whole
In the evolutio
nvestigator is constantly the thoughtful diffeutities! If he carefully and critically some portion of it, hes ween adulterated; if he analyze his champagne, it he is foolish
enough to use it, the chances are that he will enough to nse it, the chances are that he will
obtain a deleterious mixture of varions poisonous ingredients; if hevisit the various
churches he will find the respective members worshiping one God, or a Trinity of Goiss also a subordinate devil with a long tail and
cloven foot, against whom they are waging an interminable warfare. After he las visited the six hunired different seets, carefully course he can do nothing but denotuce them all as partially, it not wholy, founded on a
false basis. Then in his eforts to evolve the
truth he directs his serutinizing attention to
Spiritualism, and though frequently imposed won by wily, artul impositions, he there There is no doubt of it whatever. Through his own ham, he obtains a message from one
unknown to the meilium. Ho receives mes-
ages from those he lowe sages from these he loved, has test after test and tranee medium his soul becomes illumand religion. He has fotud a solid and enpiritalal realms have been opened and a thood of colestinl light and beautygreets his vision,
and inspires lim with noble thoughts and better man, for he tully realizes that in Spiritualism, truth, unmized with error, ean
be evolved, and under its bonign and olevat ing in
ward.
The tholition of Public Dark Cireles.
We trust that every reader will perase with
 apon it, in so far as practicable. The subject of Puble Dark Circles was very thorough-
y digenssed in the Jocknat several years go, in esponse to a cireular sent out br u
nearly all the best known and most es berienced Spiritudists in the country. The general vewict, with few exceptions, was in
hamony with the views put forward by Mr. armen. Whene admitting that some of the The dark; that daykness presented fewer dentonstrate, yet the weight of the testimony perinee was, that all the phenomena wer ground, for the publie good and the best in-
terests of Spitualism, lark eircles should he discouraged. The experience of Mr
Eglingtom, cited by 3r. Farmer, is similar to That of hundreds and deserves, great weight,
That there are conditions which darkues oes not vitiate is true, vet the moral atmoshere of such places, history demonstrates tes. The physical phenomena usually ob-
ainable in dark circles would not, of themselves, convince the calm judgment of the ai by mental tests; and the genuineness of
he former are often predicated upon the
atter-a most dangrous and misleading practice. While there is a very general feeling in favor of abolishing dark circles the be many and serious, yet not appalling nor insurmountable. The pasition of mediumspendent on their vocation for the necessaries cilife will, as Mr. Farmer truly says, "nee
essarity be a trying one." We commend to ssarrity be a trying one." We commend to The greedy public with its desire for the curicated not to ask for dark circles, and in this
the mediums have an important and difficult ask, but firmness, patience and persistenc assistance of their experienced friends will In the end give them the vietory over both
the heediess demands of the public and the equally unthinking and unreasonable de prefer to do things in the easiest manner $\mathbf{r}$ gardess of consequences.
We are glad to note and pablicly record the profession is of late steadily improving; that and honest, have in the past too often been passive as to the acts of those disgracing the
profession, are waking ap to the necessity of a code of ethies to which every public medi-selff-respect, and stronger the individualecharacter of mediums, the more powerful and conand the more beneficent their personal induence. The vicious theory that "evil of good ones is only hell by those whose brains have become addled, or by those who put for
ward the plea to cover their nefarious practi ces. To all mediums who desire to eleva thirir calling and to follow out the spirit of
Mr. Farmer's address we pledge the faithful and continuous aid of the Jomanci and it subscribers. We are safe in speaking for our subseribers for they are the most intelligent and best informed class in the ranks of Ameraid mediums in every attempt to improve the status of their calling and condition.
Some naugity fellow, possibly a rival in business, started the story that Lydia E. Fink-
ham had failed in business. The genial face ham had failed in business. The genial face
of this good woman is familiar to our read ers is it is also to the readers of 7,999 other papers in the comutry, and we know that all would regret any disaster to the lady. HappiIy we are able to state on the authority of H.
p. Iubbard, her advertising agent as woll as from accounts in the paners of her own city, that the story is a canard without a shadow of foundation. Mrs. Pinkham is an earnest, liberal minded woman who knows haw to
make money, and better still, how to use it to do the greatest good to the greatest num-

There wil be a spiritualist Camp Meeting at Queen City Park, Burling
21st to Soptember 11th, 1882.

The Leading Medinms of Citicago
Language that is Plain.


We the undersigned having by porsonal in ty of lite beyond the grave and the ability spirits to return mader certain conditions, and demonstrate that they still live, feel
that such knowledgeis precious. We believe intercommunion hatween the two worlds to
be a subject too sacred to be triled with for de a subject to sacred to be trited with for
any purpose whatever. We feel that a sub ject of such momentous import ought to b the truth. We affrm that extraordinary acts demand extraoridinary proof, that to man foresigitt can suggest slould be ezercis reld our reason and blindy necept what is coubtful. With respect to the mental phases nesirit phenomena we hold that all tests ind mast severally stand, each upon its ovi dence it presents both as to its origin and truthfuliess. As to the physieal manifestations of spint phenomena we maintain the enses and by the application of the laws of dhysies so far as mown. While we do no notidesire manifestations are prontuced and that they shall be so presenteil as to enabl cientife accuracy, that they are not effectec in whole or in part by an operator still in
the lesh. prove of the object souglit by the RELIGIO Philosophicaz Jovrval in its steady, fearless and vigorous endeavor to elacidate truth
and eliminate error; to raise the standard of sm upon the firm foundation of a scientific basis. Ath hough the methors of the Jocrnal onversant with the fact, time and the curemt of events has, in every ease so far as
know, shown the justice of its action.

##  <br>  <br>  <br> 

Mrss. J. W. Harmount, 23 Bishop Court.
y. J. David, Ia Salle ana indison Sts.
yrs. Sarah J. Perry, Prairie Ave.
 Mrs. Clara Mayo-Sters, San Francisco, Cal.
Mrs. E. F. Jay Bulleue, New York City.
Heatys but at tume other phases


Mrs. Lincoln, it is true, sought consolation and obtained it, too, in Spiritualism. She
did not "imagine" that she had communications with her husband and her deceasel any, hold sveet communion with them, the same as millions of others are doing with
their friends, and she derived their friends, and she derived great confor
therefrom. In the opinion of the Index, all are deluded who beliere that they can con-
verse with the so-ealled dead, hence the above is what one might expeet to find in its col-
umns. Mrs. Lincoln was in many respects remarkable woman, and though somewhat eccentric, she was very intuitive and keen in
intellect, and hence led to investigate the claims of Spiritualism. It is a reasonable presumption that but for the calming, hope lovel ones gave, she woud indeed have live Very reluctantly the editor of the Liberal, published at Lawrenee, Kansas, amounee that on accomnt of continued poor health, he
thinks it best to attempt only fortaighty issues until September next. He expects to cal springs, then he proposes taking a shor vacation in Colorado, hoping by these means on gain strength for more effective work $\downarrow$ dorgg the fall and winter campaiga.
Mrr. and Mrs, J. H. Mott passed through this city last week on thitir way home to Mom-
phis, Mo. Mr. Mott tells us he had a pleas-
 The above is an extract from a sermon deMothodist Chureh of this city. After Chatles consortiad with a wily, lieentious Italian woman, and living in all respects a fost lift, that Lord desus whom he once intimately
and savingly knew," he would have been instantly transformed into an angel of light, and be now sauntering around the throne
while the murderess-probably lis superio as a human being-is safely coninied in jail, nally consigned to hell, there will be eventavery consigned to hell, there to suffer forly expeditious methad presented by Mr. Wil
liamson, whereby a confrmed brute in huiamsam, whereby a confirmed brute in hu-
nan form may be metamorphosed into an ngel of transeendent beauty and loveliness, leges and immunitiess of a heatene thrivi made especially brilliant and lovely for
his enfoyment! If there is suel ait easy method of remaking and reconstructing the fiends inearnate that hive in all our large
eities, they certany have far beter chances of securing a plaeo in heaven than the infidel of sterling qualities aad true manhood, who des without paying any partieular attention to Jesus.
If Rev.
ittle common sense, he can readity see how exceedingly foolish his statement with refer.
ence to stiles was, and what would be the pernicious effect on society generally if such a free and easy method of getting to
was generally believed amd aitopted.

## AIf. S. Hutchinson.

This name is familiar to the old realers of the Jourval as that of the gentleman, who, offectually in unearthing the frauds conmit d by hrs. stevart and her confederates a will be found an article from the Terre Laute Gazette, giving an account of his
ceath. Irom our first acquaintance with Ir. Hutchinson; up to the time of his death, Whave had good facilities for studying his haracter, and found him always truthful, sions, trustworthy and exemplary. Every
mountebank and credulous dupe hated him nd will rejoice that they need no longe tear him. His memory will be respected by
all good people who knew him, mint hy thousands who only knew of him through his efforts to eliminate error and deception, and
exhibit the genuine phenomena of Spiritualsm freed from all doubt. After his experiguces at Terre Haute, which would have disinvestigations of Spiritualism, and through the mediumship of Mrs. Simpson, Mrs. Lor and others, received indubitable evidence of a life beyond the grave. He was brave and
enduring, and nome of his friends for a mo ment doubt that his death was, as declare substantially by the Coroner's jury, an aeci-
dent and wholly unpremeditated

Tt $\longrightarrow$
It is really a sad state of affairs when an
unfortunate criminal making every effort to reform, instead of being encouraged it hounded by the police." A man by the name If McDonongli, who was under arrest and Who has served two terms of a year each in the ponitentiary and has been in the Bride-
well several times, told the court that he had en making earnest efforts to do right in Chicago, but, having once been sent to the penitentiary for an offense committed by some of his companions, the police had sin-
gled him out as a thief who must wo For that reason they were continually run ning him in on suspicion, and, failing to fix any crime upon him, would have him sent to
the bridewell for vagrancy. Whenever he obtained employment the police would go to Moran, after hearing his story, told him that he would suspend sentence upon him, a thing he had never done before on a man who had
been in the penitentiary. The Julge said which the prisener persecutions like that of commonly carried on by certain members of he police foree, with the best intention posbly, againsteriminals who desired to reform e is to be lioped that he will in the future b ble to aroid the difficulties that have so un fortunately beset lifm

Spiritualist Testifying
At the preliminary examination of the
mysterious Sisley murder case at Lancaster, Wis, the father of the murdered girit testified as follows:
"In ny religions belief I am liboral, I am
What is called a Spiritualist, and I don't eare




AUGUST 5, 1 sse.
RELIGIO-PHILOSOPHIOAL JOURNAL.


## 




























 conquer Death, she close with a very hine
imporised poetical alfegory apon owhat is
Truthe
 sophyy and beaputifut thoughts upon the de-
Velomemt of the spiritual nature of men.
Here one


 and morals by spiritualists a acenting with-


 Ser, Mursday, July 27 , Mrs. R. Shepard.Lilio
spoke upoth the effecs of earthy conduct up-
 derelopment of immortall cound ind showing

 and in difending her from the aspersions of Eniol to b beat raththut hospita ithe and thon-


 Lharge piciop parties during the week from ferenny of thatexeursionists attend the con-
 Hhe mediums were very busy with sitters
all lay Sumday.

 tended and are ery interesting, and are be be
coming one of the valuable miltitutions of
cthe N. B.. Farties of one or more are notifed
Nhat the yan obtain round-trip tickets from
the


 Mr. H. B. Champion, formerly of philadel-


 Thie sasecial trains from Philadelphia, thre
 vis i. .1., ani will so return every suiday We years the forenon expres trains from
Now oort city will stop to leate passengers



 coniterenees and adding to their
their test powers.

 The Chroiele of Leaduill, Col, has an ex-
cellent biographical sketeli of Mrs, Alice B . celleat hiographical sisetelir of Mrss, Alice B. Wm. Wonid will plase give his pat ofiee,
and we will emply with his reetuest of the 28th uit.
when
When subseribers are reminting staups, it would send ones or twos instead of threes. tion, but fails to give the post oflee to whith
the Jocrast is now sent. He will please lo so that we maz credit.


An man was arrested and fned for fueelias nit praying aloud in the etreets of Whenita, nave stood up and sworn with impunity.
Mr. John R. Robingsu, eiltor of the so
 nakes a most reaiable paper, of interest, too people. Jesse shenard is in lenver, col. The Beputhican of that ciry, speaking of a stance
he hell there, says: $\%$. pen or tongue could deseribe the great musiteal comudiation which

he is well wetenan, of Polels, Ohio, wher hay ama a medium hathe been spending ser. rail weeks in chicago. Like maty other
people neeling bracing air and cool weather Mrse Noteman selects Chicago as a Summer
Prof. Alexander wider has issued a very thoughtful and suggestive pamphlet of nine
pages, on "Mind, Thought and Cerebration" the Professor is one of the most eareful and critical thinkers in the country, and the liable and well worthy of perusal. Price 10 cents. For sale at this oftice. ion has invitel the Free Thingers of that United States and Canada to meet them in
 hine speake lis. Bright and ex-Rev. Geo. C. Milln. Gearge Chainey, editor of This. Worta, has two months and during the time he will detion of his wasted energies. He says: " "This World wilt re-appear again, shining with in rreased brightness, the second week in Sep $A$ fow days ago Dr. R. H. Roope a promied from the Jedical Society there nas axpoun of "lis departing from the provisions of the established eode, and 'degrading' the profession by entering into a consultation with a
physician of the Eelectie School." Verily hightert regulars of that region.
Mrs. E. F. J. Bullene on last
a most satifiactory engagement with the See ond Society of this eity, and started west auring the week. yhs. Bulene's objective elsewhere in Colorado and the West we com mend her as an able gpeaker, a talented ennoble her ses, and an honor to spiritual ism. May she ever meet with that cordial
reeeption and hearty support she so justli merits.
During
During August the Second Society of thi
ity offers the public a brilliant array of tal ont, one sellomm compressed within the sam, paace of time by any society. The lecturer
vill be Mrs. 0 . T . Shepard, Dr. Samnel Wat on and W $J$ Colville, in the order named In September, the elopunent and popular speaker, A. B. French will occepy the ros
rume, and in Oetober, Ifr. J. Frank Baxter whit in his combination of gitts it is claimed the Society deserves generous support.
The Society of Spiritualists and Liberalist Vf Van Baren and adjoining coonties wiv
hold its Quarterly Convention in the grove at South Haven, on Saturday and Sunday August 12th and 13ith, 1882. Mrs. Piersall, or insco, Mich, and other prominent speak
rra, will address the meting. The Casc ers will address the meeting. The
Trenbadours will furrish the music.

Curreni Item:







 During the year ending June so, 11850 na near
 An Einglidi pren An Ehalilith parson yives ginger ate at the

 An. Thos. Taylor of the Department of Agri

 it thee anamat they may y i ilte manner b







 The sevent amual report of the fapatese




 with flowers and plants which eantinue to gitow for sereraly years, nonni ised donly by the
strong nagita aud moruing mists.

 phers that ever iived. Fivery philibogpher that
 he listory of fools.
The eollection of 7 th sins of the birls of
Ameriea . made by the great ornitholofist



 material or the pubileation of the "Birsid of
of preservatione. cliection is in a fine state

 wediung his way towari the eountry travers-
ded by this great railiond in Yorthern minios,
 baar, wo the torests, and wila geese and duch
 longe, anio other game fish of the lar ger tays alued sperked trout of the swift ruming
 ${ }^{\text {oft cthe chicago, } 110}$.
Tue Psyonoocicicas Review for July has Just beeng reeeived, owing to its delays on the
way. As ustal it onotinsintersting articlee Priee, single copies, 3 zents . For sale a
hhis ofice
Busittess gutices.




 Dr Prycss specill liavoring Extrate are the



NO. 1.
No. ${ }^{2}$
 NO. 8.
 No. 4




OXAXTE: a tale of mobmon lie ane perfidy.


HAHITMANN Medical Cullege and lospital.

 MIRS.E.C.STMESON,

## 5 N. SHELIDON ST, GEICAGO.

DR. S. S. DTCESON,

MAGNBIC HEALSE.
 LONDON AGENCY Religio-Philusophical Jon'mal,

THRESHERS

ASTHMAm emw HAY FEVER seat freeatatees

UNION COLLEEGE OF LAW,


VASSAR COLLECE

ERELIOLD INTITLTE


## ELEETRIC ANTI-BILIOUS PILLS.




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anew bible.



## MACNETIC

SHIELDS.



## Grove Meeting in ohio.

Nivave



## Spiritualist camp Meeting


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Onset Ray Spiritualist Grove Jreeting.





## Spritual Meetings in Chicago




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RELIGIO-PHILOSOPHICAL JOURNAL
AUGCST 5, 1882.

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The author of this book is a friend of Epes here and here, was a Unitarian clergyman att left the pulpit years ago from love o
tudy and quiet thought, and of entire per ations. He is a stulent, a sniritual thinke mot, and has deep interest in Spiritualism ago, and now comes out in neww form, to An aged uncle and his invalid nephewjoint home on many topics, such as: Old Age;
The Iyystery of Lific Hope of Immortaily; Sination; Death a new hirth; The Soñ; Ren
cioudy immortal; Flowers and beanty Yor ciouly immortal; Flowers and beauty; Yor
Sinster; God in nature; The witness of the spirit; George Hubert; George Fös; God in
the soul; Heroic lives; The present life sur gests the netet, Sincerity; Menory; The vision
of Tasso; Recognition of frionds hereafter nasso; Recognition of friends herearter;
nhi like subjects. These make up the bopk,
which is full of a devout and reverent spirit serene hope, a sure fain, a transcenden A few quotations give idea of its though
and style. "Black the gates of the oray and style. "Black the gates of the grave
frown against us untsile them; but from
the inside they will be beautiful, for they will be seen through light that is not of sun
moon but older; and yet newer, too for what is eternat is always young," "Evern ality", "You say, uncle, that your memory thing for your to grieve about. Why should he great things of a when you are go nea $t$ all. I am none the that loves life no fome that nover having haid a fast hold of the ak that now is; but quite otherwise. The nighest henven with, its top The reading of this book wwill matke hours liverure calm and sweetly hopeftl, and so
goise and strength for hours of usefu work, It is a valualle help to spiritual ed
G. B. S .

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ESSAYS AND LECIURRES.
By B. F. UuDERWODD.


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 MRS. M. M. KING'S Inspirational Works. PRINCIPLES OF NATURE.

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REAL LIFE in THE SPIRIT-LAND.




#### Abstract

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 Old Pan Cottage, July 23, 1882.








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    The art of saying appropriate words in indly way is one that never goes out of fashin, never ceases to please, and is within the could be successful must cultivate the whit

    While science cannot trace to its origin th ital spark; it can regulate nature's force. In ill cases of disordered nerves, Dr. Benson' one. They cure dyspepsia give comfort an ggravating wakefulness.

